course marry again, taking with her to her new home any unweaned child, but leaving older children with her first husband's parents. If, however, she has grown sons, it is considered not obligatory but more honourable of her "to guard her husband's grave" as they phrase it; the sons will either retain her at home as still the *rúli gus* of the joint house, or they may give her an adjacent home of her own with her still unmarried girls. In either case they will maintain her with all deference and respect. 587

When a woman marries she by no means loses her identity. She becomes a "wife of the Diramiting" without ceasing to be "a daughter of the Burónng," and when in due course she dies, her own tribal brothers will assist her husband's in performing the last rites. She pays frequent visits to her parents' house, joining when she comes in whatever work is going on; if her family can afford to receive her, she may even go to stay for a lengthy period; it is not unusual for her to take her first baby home and stay for a year after its birth. This does not mean neglect of her husband, for he will still have his mother and sisters-in-law to fend for him. We used to chaff Bibo Gímo's married daughter, whose husband lived in Dorkhan, and ask what he would say to her long absence; but she had, in fact, come to help her mother before and after baby Faqér's birth. 585 614

Marriage-related families continually exchange small gifts of fruit or vegetables in season, for at different levels fruit will ripen earlier or later by several weeks; we would see Kaniza, for instance, carrying a small basket of early mulberries to her mother's people or to her married sister in Báltít, who would no doubt send in return some late fruit from Báltít when ours in Aliábád was over. In rush times of harvest, too, relations-in-law are quick to help each other, and a man owes the same courtesies of speech to his wife's parents as to his own. 607 ● 431

Except for the physical difficulties of moving about it, Hunza is distinctly a place for the old. No detestable scientific innovations have come to create a gulf between the generations; long after he is unable to help with the heavy work the old man's experience is of value to his great-grandchildren. Levy 561 888

2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

601 "another child of my father and mother, of the same sex as I myself." A second word denotes a boy's sister; a third, a girl's brother. Just to prevent your feeling too sure of things, a boy will address a much older sister out of deference as "my brother." When chattering to my children friends I often provoked delighted chuckles by inadvertently saying the equivalent of: "is that little boy your sister?"

The same sort of differentiation is carried into several other relationships. It does not simplify the tracing out in haste of complicated family genealogies which was one of David's little tasks. My *cousin*, if our two fathers are brothers, is usually described as *my brother* or *my sister*, unless it is necessary to be more explicit; whereas a cousin not reared in the same house has a name to him- or herself. An *uncle* who is my father's brother is *big father*, *little father*, or *middle father* according to his relative age, while my mother's brother is an uncle.

• 607 One relationship word the Burusho have for which we might well devise an English equivalent. If young Mr. Smith marries young Miss Jones, what relationship exists between the parent Smiths and Joneses? (Amongst us, carefully dissembled hostility, of course.) Burushaski has a special and convenient term for what is amongst them this very real tie of friendship and alliance between the houses. If the Jones family are extra busy or short-handed, the Smiths will come along to lend a hand, or vice versa.

192 It is a common error of the uninitiate to take for granted that people of a primitive material culture will have a limited and easily mastered vocabulary. As all serious language-students know, the reverse is the case. Burushaski would no doubt be found to lack our large supply of terms—mostly non-English—to express philosophical ideas or aesthetic appreciation, though it would from its own rich resources be perfectly capable of creating them without borrowing at second-hand, if anyone could spare time from the urgencies of living to indulge in the futilities of philosophy or aesthetics; but it is rich beyond belief in verb-concepts and in concrete words denoting crops and buds and fruits at every stage of growth, implements of